



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

toward what is right in future conduct rather than a morbid brooding over the past failure. It is noticeable that only in a note are the views of Spinoza referred to, though his teaching in the "Ethics" on this subject is essentially the same as that here inculcated.

E. RITCHIE.

HALIFAX, N. S.

SOCIAL ORIGINS AND PRIMAL LAW. By Andrew Lang and J. J. Atkinson. London: Longmans Green & Co., 1903. Pp. 311.

This work, although it is bound up in one volume, is in reality two distinct and independent essays,—the first essay being Mr. Lang's, on "Social Origins," and the second, the late Mr. Atkinson's, on "Primal Law." In an introduction to the book Mr. Lang informs us how it has assumed its present shape. Mr. James Jasper Atkinson, he says, was born in India of Scottish parents, and, after completing his education in Scotland, went to New Caledonia, where some property had been bequeathed to him by his father; and, except for visits to Australia and a visit to England, he lived and died in the French colony. Mr. Atkinson took a deep interest in the singular laws and customs of the natives of the New Caledonian archipelago, and before he had made any acquaintance with the works of modern anthropologists, such as Mr. McLennan and Mr. Tylor, he wrote an account of native manners and customs. A study of modern anthropology widened his horizon and some time before his death he was engaged in speculations as to the origin of morality as regards the family. These speculations had been committed to manuscript and this manuscript—"Primal Law"—Mr. Atkinson, at the time of his death, committed to the care of his relative, Mr. Lang. In introducing Mr. Atkinson's essay to the public, Mr. Lang, has taken the opportunity of reviewing the present state of the discussion as to the beginning of the rules regulating marriage among savages.

It is remarkable to observe that among uncivilized races, no matter how low down in the scale of social life, there exists, in most cases, a code of rules regulating marriage of a much more elaborate and complicated character than is to be found among civilized men. How did these rules arise? In the most primitive

stages of human society, when man was emerging from what we may call "beasthood," did marriage—the permanent cohabitation of man and woman, a cohabitation sanctioned by tribal custom—exist? Or, if marriage in this sense was non-existent, was promiscuity the rule? If promiscuity is the earliest form of sexual relationship, how did the prohibitions on primitive license arise? In the earliest times did men live in hordes, and, if so, was each horde bisected into exogamous and intermarrying moieties? Are the groups and kindreds commonly styled totemic earlier or later than the division into a pair of moieties or "phratries"? Do the totem-kins represent the results of an early form of exogamous custom, or are they additions to or consciously arranged subdivisions of the two exogamous moieties? Is a past of group marriage or communal marriage proved by the terms for human relationships employed by backward races and by survivals in manner and custom? Most of these problems have been under discussion among anthropologists for the last forty years, and in spite of much fresh material collected during that period no satisfactory solution meeting with general acceptance has yet been reached. Each anthropologist has his own theory, which he is able to support with a variety of ingenious arguments and hypotheses. But in no case do the views of one anthropologist commend themselves in their entirety to another. The accumulation of pertinent facts is so small and the field for speculation is so wide that it is to be feared the origin of human marriage and the origin of many of the regulations which have grown up around it must always remain in the region of conjecture.

Mr. Lang's contribution to this volume is, in the main, occupied with an exposition and criticism of the various theories at present current among anthropologists as to the origin of marriage and of the restrictions which have grown up around it among uncivilized peoples. In the course of this review it becomes clear that one of the first duties of anthropologists is to try and arrive at some common understanding as to the technical terms employed by them in their discussions of the origins of the family and society. Each writer appears to have a terminology more or less peculiar to himself, and in many cases the terms selected are not of the happiest. "Most perplexing," says Mr. Lang, "is it to find words like clan, family, tribe, gens, phratry—words peculiar to civilized peoples, Greek, Roman or Celtic—applied to the society of savages. The term clan implies descent in the female

line, says the late Mr. Dorsey, following Major Powell: but why take the Celtic term "clan" which has no such signification and confer it on what is really a totem kindred with descent in the female line? Next, several of the Siouan tribes are divided into two and one into three sub-tribes. Other tribes are composed of phratries and each sub-tribe or phratry composed of a number of gentes. Is there a distinction between the sub-tribes of some tribes and the phratries of others or not? Apparently there is not, but the method of nomenclature is most confusing."

Passing from Mr. Lang to Mr. Atkinson, it may be said that the most valuable part of his essay is the place which he assigns to sexual jealousy in determining the marital relations of primeval man. According to Mr. Atkinson our anthropoid ancestor was an unsocial animal, living as the gorilla now does, with several wives and driving out the young males from the family circle as soon as they approached sexual maturity. "The patriarch," says Mr. Atkinson, "had only one enemy whom he should dread, an enemy with each coming year more and more to be feared—deadly rivals of his own flesh and blood and the fruit of his loins—namely that neighbouring group of young males exiled by sexual jealousy from his own and similar family groups—a youthful band of brothers living together in forced celibacy or at most in polyandrous relation with some single female. A horde as yet weak in their impubescence they are, but they would when strength was gained with time inevitably wrench by combined attacks, renewed again and again, both wife and life from the paternal tyrant. But they themselves, after brief communistic enjoyment, would be segregated anew by the fierce fire of sexual jealousy, each survivor of the slaughter relapsing into lonely sovereignty, the head of the typical group with its characteristic feature of a single adult male member in antagonism with every other adult male." Mr. Atkinson cites his experience in New Caledonia to show that this is the kind of social life to be found among most mammals.

How is it possible for anything in the nature of a primal marriage law to arise under such circumstances? Mr. Atkinson attempts to answer this question by tracing the origin of brother and sister avoidance, common among uncivilized peoples and which he found in full force among the natives of New Caledonia. "In New Caledonia," says Mr. Atkinson, "all intercourse between a brother and sister by speech or sign is absolutely prohibited

from a very early age. Whilst the girl will remain in the paternal home, the boy at the age of seven or eight (when not, as is usual, adopted by the maternal uncle) only comes there for his meals, partaken solely with the other males. He dwells until married in the large bachelors' hut, set apart for youths in all villages. Even after marriage, if brother and sister have to communicate on family matters, such communication must be made through the intermediary of a third person, nor can the sister enter the brother's hut, even after his marriage, despite the presence of the sister-in-law therein. If the two should unexpectedly meet in some narrow path, the girl will throw herself face downwards in the nearest bush whilst the boy will pass without turning his head, as if unaware of her presence." Such are some of the aspects of the great law of avoidance which runs through savage life. Mr. Atkinson considers it to be the primal social law and he traces its origin to the time when man began to emerge from his primitive condition as the solitary head of a group of females. He conjectures that at a certain stage of human development the solitary male, as he was advancing in years, permitted the mother to retain a young male within the group on condition that he abstained from all sexual relationships with the female members of the group. Restriction of intercourse between the young male and the females who would be in the relation of mother and sisters to him would be the most primitive rule of action. This restriction would inevitably take the form of avoiding those relations. Thus would arise the wide-spread custom of avoidance which, in Mr. Atkinson's opinion, is the primal matrimonial law. "It ordained," he says, "in the dawn of time a barrier between mother and son and brother and sister, and that ordinance is still binding on all mankind. The custom of avoidance explains the origin of exogamy or marriage outside the primitive group. It follows that if the young male had to avoid all the females within the group he was obliged to find a mate outside."

In this brief outline it is impossible to do justice to Mr. Atkinson's theory, and the space at my command forbids me to criticise it in detail. It is, of course, only a theory, but it is very ingeniously worked out, and exhibits a minute acquaintance with the fundamental facts of uncivilized life. The book, on the whole, is an excellent introduction to the study of the earliest forms of family life. It would have been still more useful if Mr. Lang, who is so competent a guide in these matters, had extended his Vol. XIV—No. 2.

criticism to what has been done by German writers in recent years on the subject of social origins.

W. D. MORRISON.

LONDON.

LIFE AND LABOR OF THE PEOPLE IN LONDON. Third Series. RELIGIOUS INFLUENCES, Volume VII. Summary, Final Volume: NOTES ON SOCIAL INFLUENCES AND CONCLUSION. By Charles Booth. London: Macmillan & Co. Limited, 1902.

Mr. Booth has completed his task of giving an account of the Life and Labor of the People of London. The complete work consists of the four volumes on Poverty and the five volumes on Industry, published some years back; seven volumes on Religious Influences, recently published, and a Final volume. Volume seven of the series on Religious Influences is a summary of the preceding six volumes and enables us in a short space to see the result of Mr. Booth's inquiry into the effects of religion in London. The inquiry has lasted years; it has been conducted with care, tact and sympathy and the result is summed up by Mr. Booth in a singularly calm and dispassionate way. To many persons his conclusions may come as a surprise. To sum them up again in a few words is not easy, but the total effect left on the mind of the reader is that religion in London is a matter of very small importance, that the amount of social good effected by it may exceed the amount of harm, but not to a very large extent; that the ordinary hardworking respectable citizen is in general hardly influenced by it at all—in short, that it is a thing for the parasites and supers and not for those who are trying to do the real business of life. Exceptions exist, of course; but the general result is that if all religious influences in London were suddenly annihilated the effect of said annihilation would be remarkably small. Such, at any rate, is one impression that the book gives; it is hard to know whether to feel glad or sorry at the result; many worthy people are striving to do good without religion and it would be tragic if it turned out that their non-religious efforts were of little value. On the other hand, it is awful to think of the number of persons who are engaged in religious work when they could do so much better work if the religion was omitted. The enormous sums too which are an-